The Fatwa of **Ala-Hazrat Ahmad Raza Khan**

# Radd al-Rafḍah

رد الرافضة

The Refutation of the Rafida

# INTRODUCTION

All Praise is for Allah (الحمد لله)

For the guidance of the brethren of Ahl al-Sunnah, this is an exquisite and essential fatwa that repels trial and tribulation. In it, it has been clarified with magnificent and grand proofs that all the Rafidi Tabarra'is[1] of the present era are, in general, *kuffār* (disbelievers) and *murtaddīn* (apostates). It is not permissible (*ḥalāl*) to treat them with any of the dealings reserved for Muslims. A Rafidi cannot legally (*shar'an*) receive the inheritance from any of their Muslim predecessors (*mūrith*), even if that predecessor was the Rafidi's own father or real brother. The marriage (*nikāḥ*) of a Rafidi man or woman to any Muslim man or woman, or to any non-Rafidi, is absolutely invalid; it would be sheer fornication (*zinā*). And any resulting children will not be of legitimate lineage (*ṣaḥīḥ al-nasab*).

## **The Fatwa of Ala-Hazrat Ahmad Raza Khan Sahib** Known as **Radd al-Rafḍah**

An exquisite composition and elegant arrangement by the Scholar of Ahl al-Sunnah, Administrator of the Nation, Mufti of the Shari'ah, Guide of the Tariqah, Ocean of Knowledge, Gift of the Prophet, the Great Allamah, Master of the Decisive Proof, the Radiant, the Renewer (*Mujaddid*) of the Present Era, Ala-Hazrat Mawlana Mawlawi Muhammad Ahmad Raza Khan Sahib, Hanafi, Qadiri, Barkati—*quddisa sirruhu al-'azīz wa nawwara Allāhu ḍarīḥah* (قدس سره العزيز ونور الله ضريحه).

[1] ***Tabarrā'ī***: A term used to denote those Shia who practice *tabarrā*, which involves openly disassociating from and often cursing the first three Caliphs and other opponents of Ali رضي الله عنه.

*Translator's Note: This English text is a translation based on the original Urdu, generated by Google Gemini 2.5 Pro on July 15, 2025 (21 Muharram 1447 AH).*

# The Legal Question *(Mas'alah)*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

**The Issue**

From Sitapur, sent by Janab Hakim Sayyid Muhammad Mehdi Sahib on the 24th of Dhu al-Qa'dah, 1319 AH.

What do the scholars of the religion say regarding this matter: A Sayyidah woman, who was a Sunni by madhhab, has passed away. Some of her paternal cousins' sons (*banī 'amm*) are Rafidi Tabarra'i. They wish to take a share of the estate as *'aṣabah* (agnatic heirs). However, among the Rawafid, the concept of *'aṣūbah* (agnatic heirship) does not exist at all. In this situation, can they be entitled to the inheritance or not? Clarify, and you will be rewarded (بینوا توجروا).

**The Answer Begins**

Praise be to Allah Who guided us, sufficed us, sheltered us from rejection (*rafḍ*) and deviation (*khurūj*), and saved us from every tribulation. And peace and blessings be upon our Master, our Patron, our Refuge, and our Sanctuary, Muhammad, and upon his Family and his Companions—the foremost in faith (*īmān*), the best in excellence (*iḥsān*), and the most perfect in certainty (*īqān*). Amen.

In the inquired-about situation, these Rafidis can receive nothing from the estate of the deceased Sunni Sayyidah. They have absolutely no entitlement of any kind. This would be the case even if they did not deny the principle of *'aṣūbah*, as their exclusion is due to the difference in religion (*dīn*). It is stated in *Al-Sirājiyyah*:

موانع الإرث أربعة... (إلى قوله) واختلاف الدينين.

*(Mawāni' al-irth arba'atun (ilā qawlihi) wakhtilāf al-dīnayn.)*

(The impediments to inheritance are four... [until his statement] and the difference of the two religions.)

The detailed clarification of this matter is that the Rafidi Tabarra’i, who insults the Two Sheikhs (*Sheikhain*), Siddiq al-Akbar (Abu Bakr) and Faruq al-A’zam (Umar), رضي الله عنهما, or even just one of them, or speaks insultingly about their esteemed status—even if it is only to the extent of not accepting them as the rightful Imam and Caliph—is an absolute disbeliever (*kāfir*) according to the explicit statements of the reliable books of Hanafi jurisprudence and the rulings of the great Imams of *tarjīḥ* (preference) and *fatwā*. In *Durr al-Mukhtār*[2], it is stated:

Durr al-Mukhtār*, p. 64*

إن أنكر بعض ما عُلم من الدين ضرورةً كفر بها، كقوله إن الله تعالى جسم كالأجسام أو منكر صحبة الصديق.

*(In ankara ba’ḍa mā ‘ulima min al-dīni ḍarūratan kafara bihā ka-qawlihi inna Allāha Ta’ālā jismun kā-al-ajsām aw munkiru ṣuḥbati al-Ṣiddīq.)*

(If he denies something known from the religion by necessity, he commits disbelief (*kufr*) thereby, such as his statement that Allah the Exalted is a body like other bodies, or being a denier of the Companionship of al-Siddiq [Abu Bakr].)

If one denies anything from the necessities of the religion (*ḍarūriyāt al-dīn*), they are a disbeliever (*kāfir*). For example, to say that Allah, the Exalted, possesses a body like other bodies, or to be a denier of the Companionship of al-Siddiq al-Akbar, رضي الله عنه. In Al-Ṭaḥṭāwī’s commentary on *Durr*[3], it says: وكذا خلافته (*Wa kadhā khilāfatuh* And likewise, [denying] his Caliphate). Denying his Caliphate is also *kufr*.

In *Fatāwā Khulāṣah* and *Khazānat al-Muftīn*[4], it is stated:

Fatāwā Khulāṣah & Khazānat al-Muftīn

الرافضي إن فضل علياً على غيره فهو مبتدع. ولو أنكر خلافة الصديق رضي الله تعالى عنه فهو كافر.

*(Al-Rāfiḍī in faḍḍala ‘Aliyyan ‘alā ghayrihi fa-huwa mubtadi’. Wa-law ankara khilāfata al-Ṣiddīq raḍiya Allāhu ta’ālā ‘anhu fa-huwa kāfir.)*

(If a Rafidi gives preference to ‘Ali over others, he is an innovator [*mubtadi’*]. But if he denies the Caliphate of al-Siddiq, may Allah be pleased with him, he is a disbeliever [*kāfir*].)

If a Rafidi considers Mawla ‘Ali, كرم الله وجهه, to be superior to all other Companions, رضي الله عنهم, he is a misguided innovator. But if he denies the

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[2] Published by Hashmi Publications, p. 64.
[3] Commentary on *al-Durr al-Mukhtār*; published in Egypt, vol. 1, p. 244.
[4] From *Khazānat al-Muftīn*, Chapter of Prayer, Section 15.

Caliphate of al-Siddiq, رضي الله عنه, he is a disbeliever. In *Fatḥ al-Qadīr*[5] and in the commentary by Allamah Ahmad al-Shiblī[6], it is stated:

Fatḥ al-Qadīr

من فضل علياً على الثلاثة فمبتدع. وإن أنكر خلافة الصديق أو عمر رضي الله تعالى عنهما فهو كافر.

*(Man faḍḍala ʻAliyyan ʻalā al-thalāthati fa-mubtadiʻ. Wa-in ankara khilāfata al-Ṣiddīq aw ʻUmara raḍiya Allāhu Taʻālā ʻanhumā fa-huwa kāfir.)*

(Whoever prefers ʻAli over the three is an innovator. And if he denies the Caliphate of al-Siddiq or ʻUmar, may Allah be pleased with them, he is a disbeliever.)

In *Wajīz* by Imam Kardarī[7], it is stated:

Wajīz al-Kardarī

من أنكر خلافة أبي بكر رضي الله تعالى عنه فهو كافر في الصحيح. ومن أنكر خلافة عمر رضي الله تعالى عنه فهو كافر في الأصح.

*(Man ankara khilāfata Abī Bakrin raḍiya Allāhu Taʻālā ʻanhu fa-huwa kāfirun fī al-ṣaḥīḥi. Wa-man ankara khilāfata ʻUmara raḍiya Allāhu Taʻālā ʻanhu fa-huwa kāfirun fī al-aṣaḥḥ.)*

(Whoever denies the Caliphate of Abu Bakr, رضي الله عنه, is a disbeliever according to the correct [*ṣaḥīḥ*] view. And whoever denies the Caliphate of ʻUmar, رضي الله عنه, is a disbeliever according to the most correct [*aṣaḥḥ*] view.)

In *Tabyīn al-Ḥaqāʼiq Sharḥ Kanz al-Daqāʼiq*[8], it is stated:

Tabyīn al-Ḥaqāʼiq

قال المرغيناني: تجوز الصلاة خلف صاحب هوى وبدعة، ولا تجوز خلف الرافضي والجهمي والقدري والمشبهة ومن يقول بخلق القرآن. حاصله إن كان هوى لا يكفر به صاحبه تجوز مع الكراهة وإلا فلا.

*(Qāla al-Marghīnānī: tajūzu al-ṣalātu khalfa ṣāḥibi hawān wa-bidʻatin wa-lā tajūzu khalfa al-Rāfiḍī…)*

(Imam al-Marghinani said: The prayer is permissible behind one who possesses heterodox desire [*hawā*] and innovation [*bidʻah*], but it is not permissible behind

[5] Exegesis of *al-Hidāyah*; published in Egypt, vol. 1, p. 248.
[6] Commentary on *al-Tabyīn*; published in Egypt, vol. 1, p. 135.
[7] Published in Egypt, vol. 3, p. 318.
[8] Exegesis of *Kanz al-Daqāʼiq*; published in Egypt, vol. 1, p. 134.

a Rafidi… The summary is: if it is a desire for which its holder is not declared a disbeliever, the prayer is permissible with dislike [*karāhah*], otherwise not.)

*Fatāwā Alamgiriyyah* (al-Hindiyyah)[9] states after this passage:

Fatāwā Alamgiriyyah

هكذا في التبيين والخلاصة وهو الصحيح. هكذا في البدائع.

*(Hākadhā fī al-Tabyīn wa-al-Khulāṣah wa-huwa al-ṣaḥīḥ. Hākadhā fī al-Badā’i’.)*

(Thus it is in *al-Tabyīn* and *al-Khulāṣah*, and this is the correct view. Thus it is in *al-Badā’i’*.)

This is also stated in *Bazzāziyyah*[10], the manuscript of *Ashbāh*[11], *Alḥāf Abṣār wa al-Baṣā’ir*[12], and *Fatāwā al-Qarawiyyah*[13]—all from *Fatāwā Khulāṣah*:

Fatāwā Khulāṣah

الرافضي إذا كان يسب الشيخين ويلعنهما والعياذ بالله تعالى: هو كافر. وإن كان يفضل علياً كرم الله تعالى وجهه على أبي بكر رضي الله تعالى عنه لا يكون كفراً إلا أنه مبتدع.

*(Al-Rāfiḍī idhā kāna yasubbu al-Shaykhayni wa-yal’anuhumā wa-al-‘iyādhu billāhi ta’ālā: huwa kāfirun…)*

(If a Rafidi reviles the two Sheikhs and curses them—and refuge is with Allah the Exalted—he is a disbeliever. And if he gives preference to ‘Ali, كرم الله وجهه, over Abu Bakr, رضي الله عنه, it is not disbelief, except that he is an innovator.)

On the same page and in *Barjandī Sharḥ al-Niqāyah*[14], from *Fatāwā Ẓahīriyyah*:

Fatāwā Ẓahīriyyah

من أنكر إمامة أبي بكر الصديق رضي الله تعالى عنه فهو كافر. وعلى قول بعضهم هو مبتدع وليس بكافر. والصحيح أنه كافر. وكذلك من أنكر خلافة عمر رضي الله تعالى عنه في أصح الأقوال.

*(Man ankara imāmata Abī Bakrin al-Ṣiddīqi… wa-al-ṣaḥīḥu annahu kāfirun…)*

(Whoever denies the Imamate of Abu Bakr al-Siddiq, رضي الله عنه, is a disbeliever. According to the statement of some, he is an innovator and not a disbeliever. But the correct view is that he is a disbeliever. And likewise for one

[9] Published in Egypt, vol. 1, p. 84.
[10] Vol. 3, p. 319.
[11] In the manuscript.
[12] Published in Egypt, p. 187.
[13] Published in Egypt, vol. 1, p. 25.
[14] Exegesis of *al-Niqāyah*; published in Lucknow, vol. 4, p. 2.

who denies the Caliphate of ‘Umar, رضي الله عنه, according to the most correct of statements.)

From the same *Fatāwā Bazzāziyyah*[15], it is stated:

Fatāwā Bazzāziyyah

ويجب إكفارهم بإكفار عثمان وعلي وطلحة وزبير وعائشة رضي الله تعالى عنهم.

*(Wa-yujibu ikfāruhum bi-ikfāri ‘Uthmāna wa-’Alī wa-Ṭalḥata wa-Zubayrin wa-‘Ā’ishata raḍiya Allāhu ta’ālā ‘anhum.)*

(It is necessary to declare them [the Khawarij] disbelievers for their declaring ‘Uthman, ‘Ali, Talhah, Zubayr, and ‘A’ishah, رضي الله عنهم, as disbelievers.)

In *Bahr al-Rā’iq*[16], it is stated:

Bahr al-Rā’iq

إمامة أبي بكر رضي الله تعالى عنه، على الأصح، كإنكاره خلافة عمر رضي الله تعالى عنه، على الأصح.

([Denying] the Imamate of Abu Bakr, رضي الله عنه, is [*kufr*] according to the most correct view, just like denying the Caliphate of ‘Umar, رضي الله عنه, is [*kufr*] according to the most correct view.)

In *Majma’ al-Anhar li-Multaqā al-Abḥur*[17], it is stated:

Majma’ al-Anhar

الرافضي إن فضل علياً فهو مبتدع. وإن أنكر خلافة الصديق فهو كافر رافضي.

(If a Rafidi gives preference to ‘Ali, he is an innovator. And if he denies the Caliphate of al-Siddiq, he is a Rafidi disbeliever.)

On its page 513, it says:

يكفر بإنكاره إمامته على الأصح وبإنكاره صحبة عمر رضي الله تعالى عنه على الأصح.

(He is declared a disbeliever for denying his [Abu Bakr’s] Imamate according to the most correct view, and for denying the Companionship of ‘Umar, رضي الله عنه, according to the most correct view.)

In *Ghunya Sharḥ Munyah*[18], it is stated:

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[15] Quoted in *Fatāwā Alamgiriyyah*.
[16] Published in Egypt, vol. 5, p. 131.
[17] Published in Istanbul, vol. 1, p. 105.
[18] Exegesis of *al-Munyah*; published in Istanbul, p. 514.

Ghunya Sharḥ Munyah

المراد بالمبتدع من يعتقد شيئا على خلاف ما يعتقد أهل السنة والجماعة. وانما يجوز الاقتداء به مع الكراهة إذا لم يكن ما يعتقده يؤدي إلى الكفر عند أهل السنة. أما لو كان مؤديا إلى الكفر فلا يجوز أصلا كالغلاة من الروافض الذين يدعون الألوهية لعلي رضي الله تعالى عنه أو أن النبوة كانت له فغلط جبريل ونحو ذلك مما هو كفر. وكذا من يقذف الصديقة أو منكر صحبة الصديق أو خلافته أو لسب الشيخين.

("Innovator" refers to one who holds a belief contrary to the 'aqidah of Ahl al-Sunnah wa al-Jama'ah... if it does lead to disbelief, it is not permissible at all. For example, the extremist Rafidis who claim Mawla 'Ali, كرم الله وجهه, is divine, or that prophethood was intended for him but Gabriel erred... And likewise, one who attributes the accursed slander to Hazrat al-Siddiqah ['A'ishah], رضي الله عنها, or reviles the two Sheikhs, رضي الله عنهما.)

*Kifāyah Sharḥ Hidāyah*[19] and *Mustakhlaṣ al-Ḥaqā'iq Sharḥ Kanz al-Daqā'iq*[20] state:

Mustakhlaṣ al-Ḥaqā'iq

إن كان هواه أن لا يكفر أهله كالجهمي والقدري الذي قال بخلق القرآن فالرافضي الغالي الذي منكر خلافة أبي بكر رضي الله تعالى عنه لا تجوز الصلاة خلفه.

(If the religious innovation is such that it makes one a disbeliever, like the Jahmi and Qadari who say the Quran is created, or the extremist [*ghālī*] Rafidi who denies the Caliphate of al-Siddiq, رضي الله عنه, then prayer behind him is not permissible at all.)

*Sharḥ Kanz* by Mulla Miskin[21] states:

Sharḥ Kanz *by Mulla Miskin*

في الخلاصة: يصح الاقتداء بأهل الأهواء إلا الجهمية والجبرية والقدرية والرافضي الغالي ومن يقول بخلق القرآن ومشبهة. وجملته إن كان من أهل قبلتنا ولم يغل في هواه حتى لم يحكم بكفره كافرا تجوز الصلاة خلفه وتكره. وأراد بالرافضي العالي الذي ينكر خلافة أبي b كر رضي الله تعالى عنه.

(In *al-Khulāṣah*, it is stated: Prayer behind innovators is valid, except for the Jahmiyyah, Jabriyyah, Qadariyyah, the extremist Rafidi... The summary is that if one is from the people of the qiblah and is not so extreme in his innovation that he is declared a disbeliever, then prayer behind him...)

[19] Exegesis of *al-Hidāyah*; published in Mumbai, vol. 1.
[20] Exegesis of *Kanz al-Daqā'iq*; published by Maṭba'a Aḥmadī, p. 32.
[21] Published in Egypt, vol. 1, p. 208.

…is permissible with dislike. And by “Rafidi” and “extremist Rafidi” is meant one who denies the Caliphate of al-Siddiq al-Akbar, رضي الله عنه. This is stated in *Al-Ṭaḥṭāwī ‘alā Marāqī al-Falāḥ*[22]:

Al-Ṭaḥṭāwī ‘alā Marāqī al-Falāḥ

إن أنكر خلافته الصديق كفر. وألحق في الفتح عمر بالصديق في هذا الحكم. وألحق في البرهان عثمان بهما أيضا. ولا تجوز الصلاة خلف منكر المسح على الخفين أو صحبة الصديق ومن يسب الشيخين أو يقذف الصديقة. ولا خلف من أنكر بعض ما علم من الدين ضرورة فكفر. ولا تلتفت إلى تأويله واجتهاده.

(Meaning, the denier of the Caliphate of al-Siddiq, رضي الله عنه, is a disbeliever. In *Fatḥ al-Qadīr*, it is stated that the denier of the Caliphate of al-Faruq, رضي الله عنه, is a disbeliever. And in *Burhān Sharḥ Mawāhib al-Raḥmān*, it is stated that the denier of the Caliphate of Hazrat ‘Uthman Ghani, رضي الله عنه, is also a disbeliever… And his interpretation will not be considered…)

The poem *Naẓm al-Farā’id* by Allamah Ibn Wahbān[23] states:

Naẓm al-Farā’id

ومن لعن الشيخين أو سب كافرٌ (And whoever curses the two Sheikhs or reviles them is a disbeliever.) وصحيح تكفير منكر خلافة عتيق. وفي الفاروق ذلك أظهر. (And the correct view is the *takfīr* of the denier of the Caliphate of ‘Atīq [Abu Bakr]. And regarding al-Fārūq [‘Umar], this is even more evident.)

*Al-Taysīr al-Maqāṣid Sharḥ Waḥbāniyyah* by Allamah al-Shurunbulālī states:

Al-Taysīr al-Maqāṣid

الرافضي إذا سب أبا بكر وعمر رضي الله تعالى عنهما يكون كافرا. إذا فضل عليهما عليا لا يكفر، هو مبتدع.

(If a Rafidi speaks ill of the two Sheikhs, رضي الله عنهما, or commits *tabarrā’* against them, he becomes a disbeliever. And if he considers Mawla ‘Ali, كرم الله وجهه, to be superior to them, he is not a disbeliever but a misguided innovator.)

In the same work, it is stated:

من أنكر خلافة أبي بكر الصديق فهو كافر في الصحيح. وكذا منكر خلافة أبي حفص عمر بن الخطاب رضي الله تعالى عنه في الأظهر.

[22] Published in Egypt, p. 198.
[23] Published in Egypt, p. 40.

(Whoever denies the Caliphate of Abu Bakr al-Siddiq is a disbeliever according to the correct view. And likewise, the denier of the Caliphate of Abu Hafs ‘Umar ibn al-Khattab, رضي الله عنه, according to the more evident view.)

The fatwa of Allamah Nuh Afandi, then the collection of Sheikh al-Islam ‘Ubayd Allah Afandi, then *Ma’nā al-Mustaftī ‘an Su’āl al-Muftī*, then *‘Uqūd al-Durriyyah*[24] states:

‘Uqūd al-Durriyyah

الروافض كفرة جمعوا بين أصناف الكفر. منها أنهم ينكرون خلافة الشيخين. ومنها أنهم يسبون الشيخين، سود الله وجوههم في الدارين. فمن اتصف بواحد من هذه الأمور فهو كافر.

(The Rawafid are disbelievers; they have combined various types of disbelief. Among them is that they deny the Caliphate of the two Sheikhs. And among them is that they revile the two Sheikhs—may Allah blacken their faces in both worlds. So whoever is characterized by any one of these matters is a disbeliever.)

In the same work, it is stated:

(ما سب) الشيخين رضي الله تعالى عنهما به كسب النبي صلى الله تعالى عليه وسلم. وقال الصدر الشهيد: من سب الشيخين أو لعنهما يكفر.

(Reviling the two Sheikhs, رضي الله عنهما, is like reviling the Prophet, صلى الله عليه وسلم. And al-Sadr al-Shahid said: Whoever reviles the two Sheikhs or curses them commits disbelief.)

In *‘Uqūd al-Durriyyah* after quoting the aforementioned fatwa, it says:

وقد أكثر مشايخ الإسلام من علماء الدولة العثمانية—لا زالت مؤيدة بالنصرة العلية—في الإفتاء في شأن الشيعة المذكورين. وقد أشبع الكلام في ذلك كثير منهم وألفوا فيه الرسائل. وممن أفتى بعد ذلك فيهم المحقق المفسر أبو مسعود أفندي العمادي. ونقل عبارته العلامة الكواكبي الحلبي في شرحه على المنظومة الفقهية المسماة بالفوائد السنية.

(The Sheikhs of Islam from among the scholars of the Ottoman State—may it always be supported by lofty victory—have issued numerous fatwas concerning the aforementioned Shia… And among those who issued a fatwa… was the verifying scholar and exegete, Abu Mas’ud Afandi al-‘Imadi. His statement was transmitted by Allamah al-Kawakibi al-Halabi…)

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[24] Published in Egypt, pp. 92–93.
[25] In the manuscript, Section 2.
[26] Vol. 1, p. 25.
[27] P. 13.

In the manuscript of *Ashbāh*[25], *Itḥāf*[26], *Al-Infirādī*, and *Wāqi'āt al-Muftīn*[27], all from *Manāqib al-Kardarī*, it is stated:

Manāqib al-Kardarī

يكفر إن أنكر خلافتهما أو بغضهما... لمحة النبي صلى الله تعالى عليه وسلم لهما.

(He is declared a disbeliever if he denies their Caliphate or hates them... due to the love of the Prophet, صلى الله عليه وسلم, for them.)

Indeed, many great scholars have explicitly stated that the Rafidi Tabarra'i are such disbelievers whose repentance (*tawbah*) is also not accepted. This is in *Tanwīr al-Abṣār* from *Durr al-Mukhtār*[28]:

Durr al-Mukhtār

كل مسلم ارتد فتوبته مقبولة إلا الكافر لسب النبي أو الشيخين أو أحدهما.

(Every Muslim who apostatizes, his repentance is accepted, except for the disbeliever due to reviling the Prophet or the two Sheikhs or one of them.)

*Ashbāh wa al-Naẓā'ir*[29] and *Fatāwā Ākhiriyyah*[30] state:

كافر تاب فتوبته مقبولة في الدنيا والآخرة إلا جماعة: الكافر بسبب النبي صلى الله تعالى عليه وسلم وسائر الأنبياء وبسبب الشيخين أو أحدهما.

(A disbeliever who repents, his repentance is accepted in this world and the Hereafter, except for a group: the disbeliever due to [reviling] the Prophet, صلى الله عليه وسلم, and all other prophets, and due to [reviling] the two Sheikhs or one of them.)

... Abu Bakr al-Siddiq and Hazrat 'Umar al-Faruq, رضي الله عنهما, became a disbeliever for speaking ill of both or one of them. In *Durr al-Mukhtār*, it is stated:

في البحر عن الجوهرة معزيا للشهيد: من سب الشيخين أو طعن فيهما كفر. ولا تقبل توبته. وبه أخذ الدبوسي وأبو الليث، وهو المختار للفتوى. انتهى. وجزم به الأشباه وأقره المصنف.

(In *al-Bahr* from *al-Jawharah*, attributing to al-Shahid: Whoever reviles the two Sheikhs or impugns them has disbelieved. His repentance is not accepted. This was adopted by al-Dabusi and Abu al-Layth, and it is the chosen view for issuing fatwas...)

And it is manifest that no disbeliever can inherit from a Muslim. In *Durr al-Mukhtār*[31]:

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[28] Text of *al-Durr al-Mukhtār*, by Hashimī Publishers, p. 319.
[29] In *Kitāb al-Siyar*.
[30] Published in Egypt, vol. 1, pp. 94–95.
[31] P. 283.

موانعه الرق والقتل... واختلاف الملتين، إسلاما وكفرا، ملتقطا.

(Its impediments are slavery and murder… and the difference of the two communities, Islam and disbelief. [Excerpted].)

*Tabyīn al-Ḥaqā'iq*[32] and *'Ālamgīrī*[33] state:

اختلاف الدين أيضا يمنع الإرث. والمراد بها اختلاف بين الإسلام والكفر.

(The difference of religion also prevents inheritance. And what is meant by it is the difference between Islam and disbelief.)

Rather, the Rafidi, whether Wahhabi or any other claimant to the kalimah who holds an ideology of disbelief while claiming to be Muslim, is, according to the explicit statements of the Imams of the religion, a disbeliever worse than all other disbelievers, i.e., he is under the ruling of an apostate (*murtadd*).

Hidāyah[34], Durr Mukhtār[35], 'Ālamgīrī[36]

صاحب الهوى إن كان يكفر فهو بمنزلة المرتد.

(The person of heterodox desire, if he is declared a disbeliever, is in the station of an apostate.)

Ghurar[37]

ذو الهوى إن كفر فيك المرتد.

(The person of heterodox desire, if declared a disbeliever, is like the apostate.)

Multaqā al-Abḥur & Majma' al-Anhar[38]

إن حكم بكفره بما ارتكبه من الهوى فكالمرتد.

(If he is ruled a disbeliever due to the heterodox desire he has committed, he is like the apostate.)

…then he is like an apostate. Also, *Fatāwā Hindiyyah*[39] and other works[40] state:

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[32]Vol. 6, p. 240.
[33]Vol. 6, p. 454.
[34]Published by Maṭba'a Muṣṭafā'iyah, vol. 2, p. 563.
[35]P. 668.
[36]Vol. 6, p. 142.
[37]Published in Egypt, vol. 2, p. 346.
[38]Vol. 2, p. 346.
[39]Vol. 2, p. 1264.
[40]Also in *Ṭarīqah Muḥammadiyyah*; in the commentary *Ḥadīqah Nadiyyah*, vol. 1, pp. 207–208; and in *Barjandī Sharḥ al-Niqāyah*, vol. 4, p. 20.

Fatāwā Ẓahīriyyah

يجب إكفار الروافض في قولهم برجعة الأموات إلى الدنيا... وهؤلاء القوم خارجون عن ملة الإسلام وأحكامهم أحكام المرتدين. كذا في الظهيرية.

(It is obligatory to declare the Rawafid as disbelievers for their statement of the return of the dead to the world... And these people are outside the community of Islam, and their rulings are the rulings of apostates. Thus it is in *al-Ẓahīriyyah*.)

And an apostate is absolutely not a valid heir. Then a Muslim cannot inherit from a Muslim, nor from any disbeliever, not even from a fellow apostate. How can his inheritance reach him?

Kawāfī al-Muḥīṭ[41]

المرتد لا يرث من مسلم ولا من مرتد مثله.

(The apostate does not inherit from a Muslim, nor from an apostate like himself.)

In *Khizānat al-Muftīn*, it is stated:

Khizānat al-Muftīn

المرتد لا يرث من أحد، لا من المسلم ولا من الذمي ولا من مرتد مثله.

(The apostate does not inherit from anyone: not from a Muslim, nor from a dhimmi, nor from an apostate like himself.)

This is the jurisprudential ruling for all Tabarra'i Rafidis. Even if they do not deny anything from the necessities of the religion other than the Caliphate of the two Sheikhs, رضي الله عنهما, the more cautious view is the statement of the theologians that they are heretics and the dogs of the Hellfire, but not disbelievers[42]. This is the path we too have chosen[43]. And the Rafidis are not just Tabarra'i; rather, these Tabarra'i, in general, are definitely and certainly deniers of the necessities of the Muslim religion and the consensus of Muslims.

They are disbelievers and apostates. To the extent that the great scholars have explicitly stated that one who does not consider them a disbeliever is himself a disbeliever. Here, besides the ideologies of disbelief, there are two clear acts of disbelief in which all of them—their learned, their ignorant, men, women, young, old—are all complicit.

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[41] In *Fatāwā Alamgiriyyah*, vol. 6, p. 455.

[42] The jurists and theologians do not differ that one who (1) rejects the Companionship of Sayyidunā Abū Bakr, or (2) accuses Sayyidah 'Ā'ishah al-Ṣiddīqah of the grave sin—of which Allah absolved her—is a disbeliever.

[43] The decrees of the jurists are not rejected; this position is adopted only out of caution. It does not mean that the Tabarrā'ī Rafidis cannot be considered disbelievers.

**First disbelief:** They claim the magnificent Quran is deficient. Some say that some of its surahs were removed by the Commander of the Faithful, Hazrat ‘Uthman Ghani Dhu al-Nurayn, or other Companions or Ahl al-Sunnah wa al-Jama’ah, رضي الله عنهم. Some say some words were changed. Some say other things. This deficiency and alteration, although not definitively proven, is certainly considered possible by them. And whoever believes in or considers possible any kind of human intervention in the Quran—whether addition, omission, or alteration—is a disbeliever and apostate by consensus (*ijmā’*), for he is explicitly belying the magnificent Quran. Allah, the Mighty and Majestic, says in Surah al-Hijr:

*Quran, 15:9*

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

(Indeed, it is We who sent down the Reminder [the Quran], and indeed, We will be its guardian.)

In *Bayḍāwī Sharīf*[44], it is stated:

Anwār al-Tanzīl

المصون أي من التحريف والزيادة والنقص.

(The protected, i.e., from alteration, addition, and omission.)

In *Jumal*[45], it is stated:

Al-Futūḥāt al-Ilāhiyyah (Tafsīr al-Jamal)

بخلاف سائر الكتب المنزلة فقد دخل فيها التحريف والتبديل، بخلاف القرآن فإنه محفوظ عن ذلك. لا يقدر أحد من جميع الخلق، الإنس والجن، أن يزيد فيه أو ينقص منه حرفا واحدا أو كلمة واحدة.

(Contrary to all other revealed books, for they have been entered by alteration and exchange, contrary to the Quran, for it is protected from that. None from all of creation, jinn or human, is able to add to it or subtract from it a single letter or a single word.)

Allah the Exalted says in Surah Hamim al-Sajdah:

*Quran, 41:41-42*

وَإِنَّهُ لَكِتَابٌ عَزِيزٌ. لَّا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

[44]Published in Lucknow, p. 428.
[45]Published in Egypt, vol. 2, p. 561.

(And indeed, it is a mighty book. Falsehood cannot come to it from before it or from behind it. It is a revelation from One who is Wise and Praiseworthy.)

In *Tafsīr Ma'ālim al-Tanzīl Sharīf*[46], it is stated:

Ma'ālim al-Tanzīl

قال قتادة والسدي: الباطل هو الشيطان، لا يستطيع أن يغير ويزيد فيه أو ينقص منه. قال الزجاج: معناه أنه محفوظ من أن ينقص منه فيأتيه الباطل من بين يديه أو يزاد فيه فيأتيه الباطل من خلفه. وعلى هذا المعنى الباطل الزيادة والنقصان.

(Qatadah and al-Suddi said: Falsehood is Satan; he is not able to change, add to, or subtract from it... And according to this meaning, falsehood is addition and omission.)

*Kashf al-Asrār* by Imam 'Abd al-'Aziz al-Bukhari[47], states:

Kashf al-Asrār

كان نسخ التلاوة والحكم جميعًا جائزًا في حياة النبي صلى الله عليه وآله وسلم. فأما بعد وفاته فلا يجوز. قال بعض الرافضة والملاحدة ممن يشتهر بإظهار الإسلام وهو قاصد إلى فساده: هذا جائز بعد وفاته أيضا. وزعموا أن في القرآن كانت آيات في إمامة علي وفي فضائل أهل البيت فكتمها الصحابة فلم تبق باندراس زمانهم. والدليل على بطلان هذا القول قوله تعالى: "إنا نحن نزلنا الذكر وإنا له لحافظون".

(The abrogation of the recitation and ruling... was permissible during the life of the Prophet, صلى الله عليه وسلم... But after his death, it is not permissible. Some of the Rafida and heretics... said: This is permissible after his death as well. And they claimed that there were verses in the Quran about the Imamate of 'Ali and the virtues of the People of the House, but the Companions concealed them... And the proof for the invalidity of this statement is the statement of the Exalted: "Indeed, it is We who sent down the Reminder, and indeed, We will be its guardian.")

Imam Qadi 'Iyad, in *Shifā Sharīf*[48], after stating many definitive and consensual acts of disbelief, says:

Al-Shifā bi-Ta'rīf Ḥuqūq al-Muṣṭafā

وكذلك من أنكر القرآن أو حرفا منه أو غير شيئا منه أو زاد فيه.

[46]Published in Mumbai, vol. 4, p. 35.

[47]Commentary on the *Uṣūl* of Fakhr al-Islām al-Bazdawī; published in Istanbul, vol. 3, pp. 88–89.

[48]By Siddīqī Publishers, p. 364.

(And likewise, whoever denies the Quran or a letter from it, or changes anything from it, or adds to it.)

*Fawātiḥ al-Raḥamūt Sharḥ Musallam al-Thubūt*[49] states:

Fawātiḥ al-Raḥamūt

أعلم أني رأيت في مجمع البيان، تفسير الشيعة، أنه ذهب بعض أصحابهم إلى أن القرآن والعياذ بالله كان زائدا على هذا المكتوب قد ذهب بتقصير من الصحابة الجامعين. العياذ بالله. لم يختر صاحب ذلك التفسير هذا القول. فمن قال بهذا القول كافر، إنكاره ضروري.

(Know that I saw in *Majma' al-Bayān*, a tafsir of the Shia, that some of their companions held the view that the Quran—refuge is with Allah—was more than this written text, and it was lost due to the negligence of the Companions who compiled it… So whoever says this is a disbeliever, and his denial is a necessity.)

**Second disbelief:** Every single one of them considers our Master, the Commander of the Faithful, Mawla 'Ali, كرم الله وجهه, and the other pure Imams, رضي الله عنهم, to be superior to the esteemed, former prophets, peace and blessings be upon them. And whoever considers any non-prophet to be superior to a prophet is a disbeliever and irreligious by the consensus of Muslims. In *Shifā Sharīf*[50], in the section on consensual acts of disbelief, it is stated:

Al-Shifā bi-Ta'rīf Ḥuqūq al-Muṣṭafā

وكذلك نقطع بتكفير غلاة الرافضة في قولهم إن الأئمة أفضل من الأنبياء.

(And likewise, we are certain about the disbelief of the extremist Rafida for their statement that the Imams are superior to the prophets.)

Imam al-Nawawi and Imam Ibn Hajar transmit from *Shifā* and affirm it[51]. Mawlana 'Ali al-Qari in *Sharḥ Shifā*[52] says: هذا كفر صريح (*Hādhā kufrun ṣarīḥun* This is explicit disbelief). *Minḥ al-Rawḍ al-Azhar Sharḥ Fiqh al-Akbar*[53] states:

Minḥ al-Rawḍ al-Azhar

ما نقل عن بعض الكرامية من جواز كون الولي أفضل من النبي كفر وضلالة وإلحاد وجهالة.

(What has been transmitted from some of the Karramiyyah regarding the permissibility of a saint being superior to a prophet is disbelief, misguidance, heresy, and ignorance.)

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[49] Exegesis of *Musallam al-Thubūt*; published in Lucknow, p. 617.
[50] By Qāḍī 'Iyāḍ, p. 365.
[51] Ibn Ḥajar al-Makkī, *I'lām bi-Qawāṭi' al-Islām*; published in Egypt, p. 44.
[52] Published in Istanbul, vol. 2, p. 526.
[53] Exegesis of *al-Fiqh al-Akbar*; by Hanafi Publications, p. 146.

*Sharḥ al-Maqāṣid*[54] and *Ṭarīqah Muḥammadiyyah*[55] state:

ولأفضل الإجماع منعقد على أن الأنبياء أفضل من الأولياء.

(And due to the excellence, the consensus is established that the prophets are superior to the saints.)

*Ḥadīqah Nadiyyah Sharḥ Ṭarīqah Muḥammadiyyah*[56] states:

التفضيل على نبي تفضيل على كل نبي.

(Giving preference over one prophet is giving preference over every prophet.)

*Sharḥ ʻAqāʼid al-Nasafī*[57] and *Ṭarīqah Muḥammadiyyah* state:

وتفضيل الولي على النبي، مرسلا كان أو لا، كفر وضلال. كيف وهو تحقير النبي بالنسبة إلى الولي، وخرق الإجماع حيث أجمع المسلمون على فضيلة النبي على الولي.

(To call a saint superior to any prophet, whether a messenger or not, is disbelief and misguidance. How could it be otherwise when it is a denigration of the prophet... and a breach of consensus...)

*Irshād al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*[58] states:

النبي أفضل من الولي، وهو أمر مقطوع به. والقائل بخلافه كافر، لأنه معلوم من الشرع بالضرورة.

(The prophet is superior to the saint, and this is a definitive matter. And the one who says otherwise is a disbeliever, because it is known from the religion by necessity.)

The contemporary *mujtahids* (jurists) of the Rafidis have clearly acknowledged these explicit acts of disbelief in their fatwas. These fatwas are mentioned in detail in the treatise *Takmilah Radd Rawāfiḍ* and the treatise *Iẓhār al-Ḥaqq*[59], in which the following words related to this topic are found:

**Fatwa (1):** “What do the mujtahids say on this matter: is the rank of the Saint Mustafa, ʻAli al-Murtada, peace be upon him, and the rest of the former prophets, peace be upon them, superior to the Master of the Universe, Muhammad, the Messenger of Allah, peace and blessings of Allah be upon him and his family, or not?“

[54] Published in Istanbul, vol. 2, p. 305.
[55] By Allamah Birkiwī; handwritten version, Section 2, Chapter 1.
[56] Exegesis of *Ṭarīqah Muḥammadiyyah*; published by Maṭbaʻa Miṣr, vol. 1, p. 215.
[57] Published by Maṭbaʻa Qadīm, p. 65.
[58] Exegesis of *Ṣaḥīḥ al-Bukhārī*, vol. 1, p. 175.
[59] Published by Subḥ Ṣādiq Printers, Sitapur, in 1293 AH (1876 CE).

**The Answer:** “It is superior. And Allah knows, He is the Knower. Allah. The writer, Mir Agha, may he be forgiven.”

**Fatwa (2):** “What do you say on this matter: in the Glorious Word, did ‘Uthman commit alteration by changing the verses praising the eminence of Amir [Ali], peace be upon him, and others, or not?“

**The Answer:** “This matter is not established with certainty and definitiveness, but it is possible. And Allah knows, He is the Knower. The writer, Mir Agha, may he be forgiven.”

**Fatwa (3):** “…The rank of the People of the Prophetic House… especially Hazrat ‘Ali al-Murtada, is superior to all other prophets, or not?“

**The Answer:** “Indeed, the ranks of the Imams of guidance are higher than the rest of the prophets, and even the messengers of strong will, except for the Seal of the Messengers… And the rank of the Emir is also [higher].” — Sayyid ‘Ali Muhammad, 1263 AH

Therefore, it has become entirely clear and manifest from all these explicit texts of the revered jurists that contemporary Rafidi Tabarra’is are disbelievers and apostates according to the shari’ah. A Muslim cannot inherit from them, nor can they inherit from a Muslim.

In conclusion, the paternal cousins’ sons mentioned in the question, being Rafidi Tabarra’i, have no right whatsoever to the inheritance of the deceased Sunni Sayyidah. Their claim to inherit as *‘aṣabah* is completely invalid, not only because they deny the concept of *‘aṣūbah* in their own school, but more fundamentally because they are outside the fold of Islam altogether.

وَاللهُ أَعْلَمُ وَإِلَيْهِ الْمَرْجِعُ وَالْمَآبُ

*(Wa Allāhu a’lam wa ilayhi al-marji’ wa al-ma’āb)*

(And Allah knows best, and to Him is the return and the final destination)

Written by the servant in need of Allah’s mercy, Ahmad Raza, son of Naqi ‘Ali Khan, al-Hanafi al-Qadiri al-Barelwi, may Allah forgive him and his parents. On the 2nd of Dhu al-Hijjah, 1319 AH, in Bareilly Sharif.